

The Holy Eucharist

The Tenth Sunday after Pentecost

August 17, 2025 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

CARILLON PRELUDE

"Prelude" from *Suite No. 1*, BWV 1007

Johann Sebastian Bach (1685–1750); arr. Albert C. Gerken (b. 1938)

PRELUDE

Way Maker

Sinach (b. 1972)

THE ENTRANCE RITE

INTROIT

"God Be in My Head" from *Prayers for Peace*

Alexander L'Estrange (b. 1974)

God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at my end, and at my departing.

(Sarum Primer, 1514)

The people stand as able at the introduction to the hymn.

Before Thy Throne, O God, We Kneel

Sung by all.

St. Petersburg

We begin our worship as a gathered community by praising God in song.

1. Be - fore thy throne, O God, we kneel: give us a con - science quick to feel,
 2. Search out our hearts and make us true; help us to give to all their due.
 3. For sins of heed - less word and deed, for pride am - bi - tious to suc - ceed,
 4. Let the fierce fires which burn and try, our in - most spi - rits pu - ri - fy:

a rea - dy mind to un - der - stand the mean - ing of thy chas - tening hand;
 From love of plea - sure, lust of gold, from sins which make the heart grow cold,
 for craft - y trade and sub - tle snare to catch the sim - ple un - a - ware,
 con - sume the ill; purge out the shame; O God, be with us in the flame;

what - e'er the pain and shame may be, bring us, O Fa - ther, near - er thee.
 wean us and train us with thy rod; teach us to know our faults, O God.
 for lives be - reft of pur - pose high, for - give, for - give, O Lord, we cry.
 a new - born peo - ple may we rise, more pure, more true, more no - bly wise.

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.
 Glory to God for ever and ever.

THE COLLECT FOR PURITY

This prayer was an English rendering of a Latin prayer that began the liturgy in the medieval church before the Reformation. It remains a distinctive part of Episcopal worship to this day.

Almighty God,
 to you all hearts are open, all desires known,
 and from you no secrets are hid:
 Cleanse the thoughts of our hearts
 by the inspiration of your Holy Spirit,
 that we may perfectly love you,
 and worthily magnify your holy Name;
 through Christ our Lord. Amen.

Dios de todo poder:
 Ante ti, todo corazón queda abierto,
 todo deseo revelado, todo secreto expuesto.
 Concede que tu Espíritu nos limpie los corazones
 y purifique los pensamientos
 para que perfectamente te amemos
 y dignamente declaremos la grandeza de tu
 santo nombre.
 Por Cristo nuestro Señor. Amén.

Glory to You

Sung by all.

John Rutter (b. 1945)

The Gloria, or some other song of praise, centers the service on the God we gather to praise in our worship.

Glo-ry to you, Lord God of our fa - thers; you are wor - thy of praise; glo - ry to
 you. Glo-ry to you, for the ra - di - ance of your ho - ly Name; we will
 praise you and high - ly ex - alt you for ev - er. Glo-ry to you in the
 splen - dor of your tem - ple, on the throne of your ma - jes - ty, glo - ry to you. Glo-ry to
 you, seat - ed be - tween the Cher - u - bim; we will praise you and high - ly ex - alt you for -
 ev - er. Glo-ry to you, be - hold - ing the depths; in the
 high vault of hea - ven, glo - ry to you. Glo-ry to you, Fa - ther, Son, and
 Ho - ly Spi - rit; we will praise you and high - ly ex - alt you for ev - er.

THE COLLECT FOR THE TENTH SUNDAY AFTER PENTECOST

The collect is the prayer appointed for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.
 And also with you.
 Let us pray.

Almighty God, you have given your only Son to be for us a sacrifice for sin, and also an example of godly life: Give us grace to receive thankfully the fruits of his redeeming work, and to follow daily in the blessed steps of his most holy life; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Jeremiah 23:23-29

Am I a God near by, says the Lord, and not a God far off? Who can hide in secret places so that I cannot see them? says the Lord. Do I not fill heaven and earth? says the Lord. I have heard what the prophets have said who prophesy lies in my name, saying, "I have dreamed, I have dreamed!" How long? Will the hearts of the prophets ever turn back—those who prophesy lies, and who prophesy the deceit of their own heart? They plan to make my people forget my name by their dreams that they tell one another, just as their ancestors forgot my name for Baal. Let the prophet who has a dream tell the dream, but let the one who has my word speak my word faithfully. What has straw in common with wheat? says the Lord. Is not my word like fire, says the Lord, and like a hammer that breaks a rock in pieces?

The Word of the Lord.
Thanks be to God.

Jeremías 23:23-29

El Señor afirma: «Lejos o cerca, yo soy Dios. ¿Quién podrá esconderse de mi vista? Con mi presencia lleno el cielo y la tierra. Yo, el Señor, lo afirmo.» He oído las mentiras de esos profetas que pretenden hablar en mi nombre y comunicarse en sueños conmigo. ¿Hasta cuándo esos profetas van a seguir anunciando cosas falsas, inventos de su propia fantasía? Con los sueños que se cuentan unos a otros, pretenden hacer que mi pueblo se olvide de mí, como también sus antepasados me olvidaron y se fueron tras Baal. ¡Si un profeta tiene un sueño, que diga que es un sueño, pero si recibe mi palabra, que la anuncie fielmente! No se puede comparar la paja con el trigo. Mi palabra es como el fuego, como un martillo que hace pedazos la roca. Yo, el Señor, lo afirmo.»

Palabra de Dios.
Demos gracias a Dios.

THE PSALM

chant: Richard Wayne Dirksen (1921–2003)

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalm 82

Salmo 82

God takes his stand in the council of heaven;
he gives judgment in the midst of the gods:
"How long will you judge unjustly,
and show favor to the wicked?
Save the weak and the orphan;
defend the humble and needy;
Rescue the weak and the poor;
deliver them from the power of the wicked.
They do not know, neither do they understand;
they go about in darkness;
all the foundations of the earth are shaken.
Now I say to you, 'You are gods,
and all of you children of the Most High;
Nevertheless, you shall die like mortals,
and fall like any prince.'
Arise, O God, and rule the earth,
for you shall take all nations for your own.

¡Dios preside en la asamblea celestial;
proclama su juicio en medio de los dioses:
«¿Hasta cuándo juzgarán injustamente
y favorecerán a los malvados?
Rescaten al huérfano y al indigente,
a la pobre y a la necesitada.
Liberen al débil y al desvalido;
sálvenlos de la mano de los impíos.
Los dioses no saben ni comprenden;
deambulan en la oscuridad.
¡Hacen temblar hasta los cimientos de la tierra!
Yo les dije: "Son dioses,
todos hijos del Altísimo.
Sin embargo, morirán como cualquier mortal;
caerán como cualquier gobernante"».
¡Levántate Dios, juzga la tierra!
Tú eres dueño de todas las naciones.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

Hebrews 11:29–12:2

By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. By faith the walls of Jericho fell after they had been encircled for seven days. By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace. And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground. Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

The Word of the Lord.

Thanks be to God.

Hebreos 11:29–12:2

Por fe, los israelitas pasaron el Mar Rojo como si fuera tierra seca; luego, cuando los egipcios quisieron hacer lo mismo, se ahogaron. Por fe cayeron los muros de la ciudad de Jericó, después que los israelitas marcharon alrededor de ellos durante siete días. Y por fe, Rahab, la prostituta, no murió junto con los desobedientes, porque ella había recibido amistosamente a los espías de Israel. ¿Qué más voy a decir? Me faltaría tiempo para hablar de Gedeón, de Barac, de Sansón, de Jefe, de David, de Samuel y de los profetas. Por la fe conquistaron países, impartieron justicia, recibieron lo que Dios había prometido, cerraron la boca de los leones, apagaron fuegos violentos, escaparon de ser muertos a filo de espada, sacaron fuerzas de flaqueza y llegaron a ser poderosos en la guerra, venciendo a los ejércitos enemigos. Hubo mujeres que recibieron otra vez con vida a sus familiares muertos. Otros murieron en el tormento, sin aceptar ser liberados, a fin de resucitar a una vida mejor. Otros sufrieron burlas y azotes, y hasta cadenas y cárceles. Y otros fueron muertos a pedradas, aserrados por la mitad o muertos a filo de espada; anduvieron de un lado a otro vestidos sólo de piel de oveja y de cabra; pobres, afligidos y maltratados. Estos hombres, que el mundo ni siquiera merecía, anduvieron sin rumbo fijo por los desiertos, y por los montes, y por las cuevas y las cavernas de la tierra. Sin embargo, ninguno de ellos recibió lo que Dios había prometido, aunque fueron aprobados por la fe que tenían; porque Dios, teniéndonos en cuenta a nosotros, había dispuesto algo mejor, para que solamente en unión con nosotros fueran ellos hechos perfectos. Por eso, nosotros, teniendo a nuestro alrededor tantas personas que han demostrado su fe, dejemos a un lado todo lo que nos estorba y el pecado que nos enreda, y corramos con fortaleza la carrera que tenemos por delante. Fijemos nuestra mirada en Jesús, pues de él procede nuestra fe y él es quien la perfecciona. Jesús soportó la cruz, sin hacer caso de lo vergonzoso de esa muerte, porque sabía que después del sufrimiento tendría gozo y alegría; y se sentó a la derecha del trono de Dios.

Palabra de Dios.

Demos gracias a Dios.

The people stand as able at the introduction to the hymn.

HYMN AT THE SEQUENCE

We've Come This Far by Faith

Sung by all.

Albert Goodson (b. 1933)

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

Refrain (sung twice each time)

We've come this far by faith, lean-ing on the Lord; trust-ing in his ho - ly

word, he's nev - er failed me yet. O

can't turn a - round. We've come this far by faith. *Fine*

Verse

Don't be dis - cour - aged when trou - ble's in your life.

He'll bear your bur - dens and move all mis - er - y and strife. That's why we've *D.S.*

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

Luke 12:49-56

Lucas 12:49-56

The Holy Gospel of our Lord Jesus Christ according to Luke.

Glory to you, Lord Christ.

Jesus said, "I came to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed! Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on five in one household will be divided, three against two and two against three; they will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law." He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain'; and so it happens. And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?"

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

Santo evangelio de nuestro Señor Jesucristo según Lucas.

Gloria a ti, Cristo Señor.

Jesús dijo, «Yo he venido a prender fuego en el mundo; y ¡cómo quisiera que ya estuviera ardiendo! Tengo que pasar por una terrible prueba, y ¡cómo sufro hasta que se lleve a cabo! ¿Creen ustedes que he venido a traer paz a la tierra? Les digo que no, sino división. Porque de hoy en adelante, cinco en una familia estarán divididos, tres contra dos y dos contra tres. El padre estará contra su hijo y el hijo contra su padre; la madre contra su hija y la hija contra su madre; la suegra contra su nuera y la nuera contra su suegra.» Jesús también dijo a la gente: «Cuando ustedes ven que las nubes se levantan por occidente, dicen que va a llover, y así sucede. Y cuando el viento sopla del sur, dicen que va a hacer calor, y lo hace. ¡Hipócritas! Si saben interpretar tan bien el aspecto del cielo y de la tierra, ¿cómo es que no saben interpretar el tiempo en que viven?»

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Reverend Canon Leonard L. Hamlin, Sr.

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo recibe
una misma adoración y gloria,
y que habló por los profetas.
Creemos en la iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the for Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Let us pray to the Lord.
Lord, have mercy.

Oremos al Señor.
Señor, ten piedad.

With the final intercession,

In the communion of the Apostles Peter and Paul, our patrons, and of all the saints, let us commend ourselves, and one another, and all our life, to Christ our God.
To you, O Lord our God.

En comunión con los apóstoles Pedro y Pablo, nuestros patronos, y todos los santos y santas, encomendémonos, y toda nuestra vida a Cristo nuestro Dios.
A ti, Señor Dios nuestro.

The presider prays the concluding collect, and the people respond, Amen.

CONFESSION OF SIN & ABSOLUTION

Confessing our sins, receiving forgiveness (absolution), and showing signs of peace to one another prepare us to receive Christ in the Sacrament of Holy Communion.

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Dios de misericordia,
confesamos que hemos pecado contra ti
de pensamiento, palabra y obra,
por lo que hemos hecho
y por lo que hemos dejado sin hacer.
No te hemos amado de todo corazón;
no hemos amado al prójimo como a
nosotros mismos.
Sincera y humildemente nos arrepentimos.
Por tu Hijo Jesucristo,
ten piedad de nosotros y perdónanos;
así tu voluntad será nuestra alegría
y caminaremos en tus sendas
para gloria de tu nombre. Amén.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y también contigo.

The people greet one another with a sign of God's peace and then are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

No Weapon

Sung by the ensemble.

Fred Hammond (b. 1960)

No weapon formed against me shall prosper;
It won't work.

No weapon formed against me shall prosper;
It won't work.

God will do what he says he would do,
He will stand by his word,
And he will come through.

No weapon formed against me shall prosper;
It won't work.

No weapon formed against me shall prosper;
It won't work.

God will do what he said he would do,
He's not a man that he should lie;

He will come through.

God will do what he said he would do,
He will stand by his word,

He will come through.

Oh, I won't be afraid of the arrows by day
From the hand of my enemy.

I can stand my ground with the Lord on my side,
For the snares they have set will not succeed.

No weapon formed against me shall prosper;
It won't work.

No weapon formed against me shall prosper;
It won't work.

The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 596

Judge Eternal, Throned in Splendor

Sung by all.

Komm, o komm, du Geist des Lebens

1. Judge e - ter - nal, throned in splen - dor, Lord of lords and King of kings,
2. Still the wea - ry folk are pin - ing for the hour that brings re - lease,
3. Crown, O God, thine own en - deav - or; cleave our dark - ness with thy sword;

with thy liv - ing fire of judg - ment purge this land of bit - ter things;
and the ci - ty's crowd - ed clang - or cries a - loud for sin to cease;
feed all those who do not know thee with the rich - ness of thy word;

sol - ace all its wide do - min - ion with the heal - ing of thy wings.
and the home - steads and the wood - lands plead in si - lence for their peace.
cleanse the bo - dy of this na - tion through the glo - ry of the Lord.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

May God be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

God of all power, Source and Sustainer of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: shining light and enfolding dark; the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with the capacity for memory, reason, and skill. You made us the stewards of your creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your eternal Word, born of your servant Mary, to fulfill your Law, opening for us the way of freedom and peace.

By his blood, he reconciled us. By his wounds, we are healed.

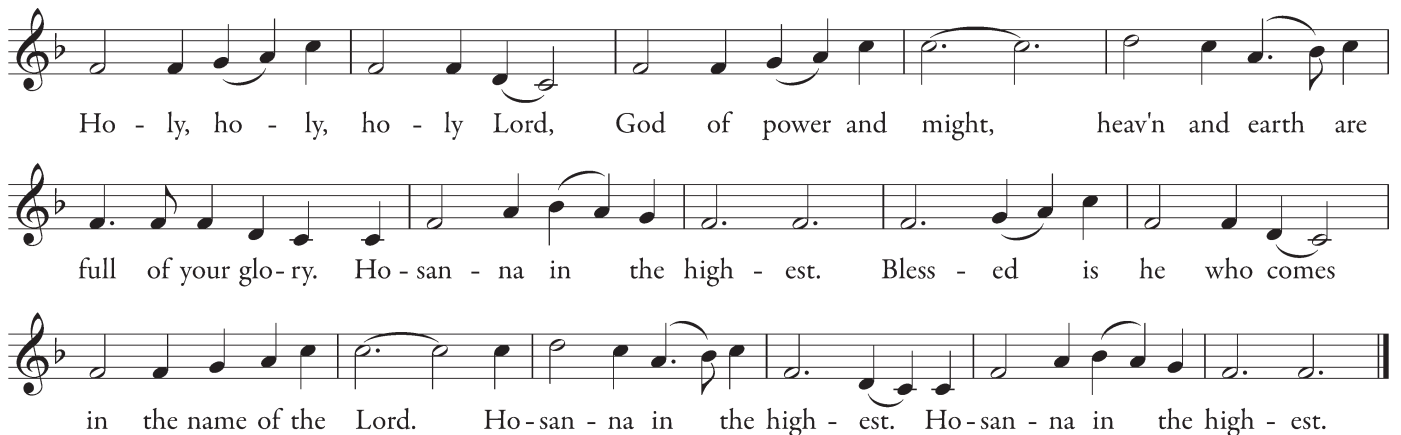
And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS & BENEDICTUS

Sung by all.

Land of Rest

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav'n and earth are
full of your glo-ry. Ho - san - na in the high - est. Bless - ed is he who comes
in the name of the Lord. Ho - san - na in the high - est. Ho - san - na in the high - est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Blessed are you, Lord our God, for sending us Jesus, the Christ, who on the night he was handed over to suffering and death, took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption and offering to you this sacrifice of thanksgiving,
We celebrate Christ's death and resurrection as we await the day of his coming.

Therefore, O God, we who have been redeemed by Jesus Christ, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Savior.

Sanctify us also, and let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

God of our ancestors; Redeemer and Mother of Israel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only and not for strength; for pardon only and not for renewal.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

Accept these prayers and praises, Almighty God, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.**

**Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.**

**And lead us not into temptation,
but deliver us from evil.**

**For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

**Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.**

**Danos hoy nuestro pan de cada día.
Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.**

**No nos dejes caer en la tentación
y líbranos del mal.**

**Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.**

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Lamb of God

Sung by all.

Lena McLin (1928–2023)

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a-way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying “Amen.” Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

Cantique de Jean Racine, Op. 11

Sung by the choir.

Gabriel Fauré (1845–1924)

Sung in French.

O Word, equal of the Most High,
Our sole hope, eternal day of earth and the heavens,
We break the silence of the peaceful night.
Divine Saviour, cast Thine eyes upon us!
Shed the light of Thy mighty grace upon us.
Let all Hell flee at the sound of Thy voice.
Dispel the slumber of a languishing soul
That leads it to the forgetting of Thy laws!
O Christ, be favorable unto this faithful people
Now gathered to bless Thee.
Receive the hymns it offers unto Thine immortal glory
And may it return laden with Thy gifts.

(Jean-Baptiste Racine, 1639–1699)

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Dios eterno, Padre celestial:
En tu gracia nos has aceptado como miembros vivos
de tu Hijo nuestro Salvador Jesucristo,
y nos has alimentado con comida espiritual
en el sacramento de su cuerpo y de su sangre.
Envíanos ahora en paz al mundo
y danos fortaleza y valentía
para amarte y servirte
con alegría y de todo corazón;
por Cristo nuestro Señor. Amén.

THE BLESSING

The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 366 (STANZAS 1-4)

Holy God, We Praise Thy Name

Sung by all.

Grosser Gott



1. Ho - ly God, we praise thy Name, Lord of all, we bow be - fore thee; all on earth thy
2. Hark, the loud ce - les - tial hymn an - gel choirs a - bove are rais - ing; cher - u - bim and
3. Lo, the a - po - sto - lic train join, thy sa - cred Name to hal - low; pro - phets swell the
4. Ho - ly Fa - ther, ho - ly Son, Ho - ly Spi - rit, Three we name thee, while in es - sence



scep - ter claim, all in heaven a - bove a - dore thee; in - fi -
ser - a - phim, in un - ceas - ing cho - rus prais - ing, fill the
loud re - frain, and the white - robed mar - tyrs fol - low; and, from
on - ly One, un - di - vid - ed God we claim thee; then, a -



nite thy vast do - main, ev - er - last - ing is thy reign.
heavens with sweet ac - cord: ho - ly, ho - ly, ho - ly Lord!
morn till set of sun, through the Church the song goes on.
dor - ing, bend the knee and con - fess the mys - ter - y.

THE DISMISSAL

Let us bless the Lord.
Thanks be to God.

Bendigamos al Señor.
Demos gracias a Dios.

POSTLUDE



The Washington Ringing Society will ring the Cathedral bells following the service.

*You are invited to join the Cathedral clergy for an online sermon discussion today
at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

PARTICIPANTS Presider: The Very Reverend Randolph Marshall Hollerith, Dean; Preacher: The Reverend Canon Leonard L. Hamlin, Sr., Canon Missioner and Minister of Equity and Inclusion; Gospeller: The Reverend Canon Dana Colley Corsello, Canon Vicar; Deacon of the Word, Spanish: The Reverend Francisco de Jesús Serrano, Deacon, St. Margaret's Episcopal Church, Washington, District of Columbia; Assisting Clergy: The Reverend Canon Kelly Brown Douglas, Canon Theologian, The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Martha D. Johns, The Reverend Sarah E. Slater; Musicians: The Cathedral Choir, The Cathedral Contemporary Ensemble, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Edward Hewes, Associate Director of Music and Cathedral Organist, Dr. Edward M. Nassor, Carillonneur.

FLOWERS The flowers throughout the Cathedral are given to the glory of God, and in loving memory of Katherine Kavanaugh; in memory of Morris Karlynn Barrett; and in memory of Charlotte Grandin Whorle.

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As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.

Thank you for your generosity.

ORGAN RENOVATION PROJECT

The Cathedral is under active construction as part of the Organ Renovation Project, and St. John's Chapel is currently closed and inaccessible. Learn more about the Organ Renovation at www.cathedral.org/organ.

LIVESTREAMED SERVICES

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

ASSISTIVE LISTENING DEVICES

Sound amplification is available for worship services held in the nave. Please ask an usher for the appropriate device.

